

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

‘Uqbah Bin ‘Āmir (رضي الله عنه) reported
that the Prophet (ﷺ) said:

«يَوْمُ الْفِطْرِ وَيَوْمُ النَّحْرِ وَأَيَّامُ التَّشْرِيقِ
عِيدُنَا أَكَلُ الْإِسْلَامِ،
وَهِيَ أَيَّامُ أَكَلٍ وَشُرْبٍ.»

[أَخْرَجَهُ أَبُو دَاوُدَ وَالنَّسَائِيُّ وَغَيْرُهُمَا]

«The day of *Fitr* (end of fast), the day of
Nahr (sacrifice), and the (three) days of
Tashrīq (following the day of *Nahr*) are
Festival days for us, Muslims. They are
days of eating and drinking.»

[Recorded by Abū Dāwūd, an-Nasā’ī, and others]

الْأَعْيَادُ وَالْإِحْتِفَالَاتُ فِي الْإِسْلَامِ
**FESTIVALS & CELEBRATIONS
IN ISLĀM**

Second Edition

مُحَمَّدٌ مُصْطَفَى الْجِبَالِي

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مَنْشُورَاتُ الْكِتَابِ وَالسُّنَّةِ
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PRELUDE

Opening Sermon

إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا
 وَمِنْ سَيِّئَاتِ أَعْمَالِنَا. مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ.

Al-hamdu lillāh. Indeed, all praise is due to Allāh. We praise Him and seek His help and forgiveness. We seek refuge with Allāh from our souls' evils and our wrong doings. He whom Allāh guides, no one can misguide; and he whom He misguides, no one can guide.

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ. وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

I bear witness that there is no (true) god except Allāh — alone without a partner, and I bear witness that Muḥammad (ﷺ) is His 'abd (servant) and messenger.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ،

وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾ آل عمران ١٠٢

«O you who believe! Revere Allāh the right reverence, and do not die except as Muslims.»¹

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ، وَخَلَقَ مِنْهَا زَوْجَهَا، وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً، وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ، إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾ النساء ١

«O people! Revere your Lord who has created you from a single soul, created from it its mate, and dispersed from both of them many men and women.

¹ Āl 'Imrān 3:102.

THIS EDITION

This is the second edition of our original title: “Celebrations in Islām” that was published nine years ago (May 1996). Whereas the first edition was restricted to translated portions of specific books, this one contains independent research for all discussed issues. Therefore, all chapters have been rewritten and expanded, making use of an extensive list of references that we cite at the end of this book.

Furthermore, we replaced the chapter on moon sighting with a short section on this subject, and added a new chapter on *Jumu‘ah*.

The broad and thorough discussions in this book make it an important manual and complete reference on festivals and celebrations in Islām. Indeed, from Allāh (ﷻ) we seek help and acceptance.

Acknowledgement

All praise and thanks are due to our Lord (ﷻ) who facilitated completing this work. May He further reward all the Muslims who helped and supported this effort in various ways. In particular, may Allāh (ﷻ) reward my *shaykh* and teacher, Muḥammad Nāṣir ud-Dīn al-Albānī whose works have benefited us in ways beyond description, my son ‘Abdullāh who designed the original cover of the first edition, and my daughters who proofread the manuscript and provided valuable suggestions.

We ask Allāh (ﷻ) to make this humble effort helpful and profitable to the Muslims, forgive our shortcomings, purify our work from hypocrisy and conceit, and accept it from us.

Our Lord, forgive us and all of the believers, and bestow Your peace and praise upon our Prophet Muḥammad (ﷺ).

Muhammad Mustafa al-Jibālī
Al-Madīnah al-Munawwarah
Saturday, 18 Jumāda Ūlā 1426
25 June 2005

CHAPTER 1

INTRODUCING FESTIVALS

Definition

In Arabic, *‘īd* (or festival) is a day on which people gather (to celebrate). Its plural is *a’yād*. According to some opinions, it derives from “*āda*”, which means “returned”, because people return to it periodically. According to other opinions, it derives from “*ādah*”, which means “custom” or “habit”, because its celebration is a custom or habit among the people. Obviously, these two meanings are related. Ibn ul-A‘rābī said:

“It is called *‘īd* because it returns every year with renewed happiness.”¹

Thus, it is customary for people to celebrate festivals with joy and jubilation.

For Muslims, *‘īds* are recurring days designated by Allāh (ﷻ). During them, Allāh (ﷻ) renews His favors and distributes His blessings to His worshipers.

Completeness and Perfection of Islām

Allāh (ﷻ) is most merciful and kind toward His creation. He never deprived people of His guidance — the guidance that can help them achieve happiness and avoid harm in this life and the hereafter.

Allāh’s guidance contains vital instructions that were brought by each of His prophets. ‘Abdullāh Bin ‘Amr (رضي الله عنه) reported that the Prophet Muḥammad (ﷺ) said:

¹ See *Lisān ul-‘Arab* under the root-word “*‘Awd*”.

«إنه لم يكن نبيُّ قبلي إلا كان حقاً عليه أن يدلَّ أُمَّتَه

على خير ما يعلمه لها، وينذرهم شرَّ ما يعلمه لها.»

«Indeed, there was no prophet before me but that it was obligatory upon him to guide his people to the good that he knew for them, and to warn them from the evil that he knew for them.»¹

This was also part of the conclusive mission of the Final Messenger (ﷺ), as Abū Tharr (رضي الله عنه) reported from him:

«ما بقي شيءٌ يُقَرِّبُ مِنَ الْجَنَّةِ وَيُبَاعِدُ مِنَ النَّارِ إِلَّا وَقَدْ بَيَّنَّ لَكُمْ.»

«There is nothing that can bring you closer to *Jannah* and farther from the Fire but has been clarified to you (by me).»²

Some pagans skeptically said to Salmān (رضي الله عنه), “It appears as though your prophet taught you everything — even toilet manners!” Salmān (رضي الله عنه) affirmed:

”أَجَلُ (قد عَلَّمَنَا كُلَّ شَيْءٍ حَتَّى الْخِرَاءَةَ).“

“Yes indeed! He taught us everything — even toilet manners!”³

Similarly, Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said to his companions:

«إِنَّمَا أَنَا لَكُمْ بِمَنْزِلَةِ الْوَالِدِ أَعَلَّمُكُمْ؛ فَإِذَا أَتَى أَحَدُكُمْ الْغَائِطُ، فَلَا يَسْتَقْبِلُ الْقِبْلَةَ وَلَا يَسْتَدْبِرُهَا، وَلَا يَسْتَتِ بِيَمِينِهِ.»

1 Recorded by Muslim, Aḥmad, and others.

2 Recorded by Aḥmad, aṭ-Ṭabarānī, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 1803).

3 Recorded by Muslim, Abū Dāwūd, and others (*Sharḥ in-Nawawī* nos. 605, 606, and *Ṣaḥīḥu Abī Dāwūd* no. 5).

«Indeed, I am in the position of your father who teaches you. Thus, when one of you goes to toilet, he should not turn his face or his back toward the *Qiblah*, and should not clean his private area with his right hand.»¹

Therefore, Allāh (ﷻ) has favored us with a complete code to direct our lives in the best way, in all of our affairs. This perfect guidance is Islām. Allāh (ﷻ) says:

«الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ، وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي، وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا.» المائدة ٣

«This day I have perfected your religion for you, have completed My favor upon you, and have chosen for you Islām as your religion.»²

Allāh (ﷻ) made this Final Revelation, Islām, a universal message to all nations, at all times and locations. Allāh (ﷻ) says:

«وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ بَشِيرًا وَنَذِيرًا» سبأ ٢٨

«We have not sent you (O Muḥammad) but to humanity at large, as a bringer of good tidings and a warner.»³

And certainly, for this universal message to be useful to all people at all times, it must remain clear from contamination and corruption. Allāh (ﷻ) took it upon Himself to fulfill this, as He says:

«إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ» الحجر ٩

«It is We indeed who have sent down the *Thikr* (the

1 Recorded by Abū Dāwūd, an-Nasāʾī, and others. Verified to be *ḥasan* by al-Albānī (*Ṣaḥīḥu Abī Dāwūd* no. 6).

2 *Al-Mā'idah* 5:3.

3 *Saba'* 34:28.

Message), and it is We who will surely guard it (from corruption).»¹

Conclusions:

a	Allāh’s (ﷻ) great mercy toward people is reflected in sending them guidance with every prophet.
b	Islām contains the complete and perfect guidance for humanity.
c	Islām does not neglect any information that people need to attain happiness and avoid harm in both lives.
d	Islām suits all people, at all times, and at all locations.
e	Islām has been preserved, and will remain intact through all time as the only true guidance from Allāh (ﷻ).

The Two ‘Īds Are from Allāh

The Islāmic festivals are part of Allāh’s complete guidance. Anas (رضي الله عنه) reported that when the Prophet (ﷺ) migrated to al-Madīnah, he found that its people played on two days². He asked, «ما هذان اليومان؟» <What are these two days?> They told him that they were festivals that they celebrated during *Jāhiliyyah*. So he told them:

«إِنَّ اللَّهَ قَدْ أَبْدَلَكُمْ بِهِمَا خَيْرًا مِنْهُمَا: يَوْمَ الْأَضْحَى وَيَوْمَ الْفِطْرِ.»

<Indeed Allāh has substituted them for you with two better days: the Day of *Adḥā* (sacrifice) and the Day of *Fiṭr* (breaking the fast).>³

The major rites of *ḥajj* are completed with the final *ṭawāf*. ‘Īd ul-

1 Al-Ḥijr 14:9.
2 According to some scholars, these were two old Persian holidays: *Nayrūz* and *Mihrajān* (See ‘*Awn ul-Ma’būd* by al-‘Azīmābādī).
3 Recorded by Abū Dāwūd, an-Nasā’ī, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi’* nos. 4381, 4460, *aṣ-Ṣaḥīḥah* no. 2021, and *Ṣaḥīḥu Abī Dāwūd* no. 1039).

Adḥā marks this, and is highlighted by offering sacrifices and sharing meat with the relatives and the needy.

‘Īd ul-*Fiṭr*, on the other hand, marks the completion of the fast of *Ramadhān*, and is highlighted by giving charity food to the needy.

These two days are legislated by Allāh (ﷻ) and are His choice for the believers. During them, Allāh (ﷻ) forgives those who performed *ḥajj* and who fasted, and sheds His mercy on the believers at large. Therefore, they are far better than any other festivals devised by people.

Festivals, as well as the manner of celebrating them, are distinctive features for nations and communities. Allāh (ﷻ) says:

«وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا، لِيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِّنْ بَهِيمَةٍ الْأَنْعَامِ. فَإِلَهُكُمْ إِلَهٌ وَاحِدٌ، فَلَهُ أَسْلِمُوا، وَبَشِّرِ الْمُخْبِتِينَ ﴿٣٤﴾ الْحَج ٣٤

«For every nation We have appointed a *mansak* (occasion for worship and sacrifice) in which they mention Allāh’s name over what He has provided for them of (sacrificial) cattle. For your god is one God, so submit to Him. And (O Muhammad) give good tidings to those who are humble (before Allāh).»¹

Ibn ‘Abbās (رضي الله عنه) said that a *mansak* in this *āyah* means a ‘īd.² This is because the rites of sacrifice have always been associated with festivals in human cultures. This *āyah* also indicates that Allāh is the one who assigned the festivals of various nations — which they later changed after the corruption of their religions.

We will see later in this book that, in Islām, there are three major ‘īd days: a weekly ‘īd every Friday, and the two above-mentioned annual ‘īds — *al-Fiṭr* and *al-Adḥā*. In addition, the day that precedes ‘Īd ul-*Adḥā* (i.e., the Day of ‘Arafah) and the three days that follow it were named by the Prophet (ﷺ) as ‘īd days because they supplement ‘Īd ul-*Adḥā* in regard to *ḥajj* and sacrifice.

Thus, the ‘īds are purely religious occasions for the Muslims. They are the only holidays condoned by Islām, because they are granted to

1 Al-Ḥajj 22:34.
2 *Tafsīr Ibn Kathīr*.